THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

It is reported that Swiss colonists have recently purchased 75,000 acres of land in Nebraska.

The London *Times* intimates that the United States is a heptarchy, ruled by seven railroad kings.

The minority branch of the Icarian Community continues to receive additional members, and applications for admission multiply.

In his reply to the address of the San Francisco Chamber of Commerce General Grant made this significant remark: "We have not a healthy person in America, who is willing to work, who is not better off than the best laborers in any other country."

An Indianapolis manufacturing firm writes to us: "Business improving rapidly. The advance in prices is received by our customers with general satisfaction, and they take it for granted that a still greater advance will be made in all kinds of machinery."

There has been plowing by electricity in France—the plow doing the work of four oxen, and the power being conveyed by a wire nearly half-a-mile. Spectators were astonished to see a plow moving across the field with neither team nor steam-engine attached.

A manufacturer in Sheffield, England, lately showed a number of his workmen an assortment of American goods, and, holding up a pair of tailors' shears, offered to give the trades-union to which the men belonged $250 if any of them within a month would produce a pair equal to them. The challenge was not accepted.

Compulsory Communism of whatever kind finds no favor with that clear-thinking Socialist, Charles Sears. He says: "Equivalent for equivalent is the natural and equitable law of exchange; and we oppose the Communism which appropriates the wealth of others without giving an equivalent, whether it be at once and with violence, or gradually at the rate of ten to twenty per cent. a year. Both modes are in violation of natural and moral law."

The British tradesman, who has for a long time had to endure an exasperating competition with the Civil-Service Cooperative Association, is now wound up to a pitch of intense indignation by the tendency to coöperate exhibited by the clergy. An ecclesiastical canon of 1603 forbids clergymen "forsaking their calling" or "using themselves in the course of life as laymen," under penalty of excommunication: but a recent act of Parliament gave them permission to enter into business when in company with at least six other persons, provided they do not become managers of the concern. Nevertheless, when a party of divines professed to enroll themselves into a trading company, certain of their own body raised such strong objections that the promoters decided to change the name from "The Clergy Coöperative Association" to "The Universities' Coöperative Association," under which style they began business a few weeks ago.—*New York Sun.*

The Icarian Community, or rather the minority branch of it, have adopted a new constitution which differs in many important respects from the old Icarian constitution. It provides that the adult members, without distinction of sex, shall have an equal interest in the common domain, and an equal right in the making and administering of the laws of the Community. All are alike voters, and all are alike eligible to all the offices of the Society. The property is to be held in common and to be indivisible. No individual rights in property will be recognized. The government will be exercised by the General Assembly, by Deputies, and by special committees. The execution of the decisions of the Community is confided to four members designated under the name, *Délegues*, or Deputies. All officers are elective. Two of the Deputies are elected every six months, and no person, having served as Deputy can be reëlected to the same office within a year from the expiration of his term of service. All the officers are responsible to the General Assembly, which may at any time by a majority vote deprive them of their official powers. In short, the provisions of the new Icarian constitution are almost purely democratic.

The *London Bullionist* says: "The meeting of retail traders to make a demonstration against the Coöperative Stores was a dreary failure. It was scantily attended, and there was an absence of enthusiasm among those who took part in the proceedings. That the retail tradesmen have a grievance in the promotion of stores by Government officials, and in the stimulating influence of directors of good social positions, may be granted; but it is not easy to see how any remedy is to be applied, so long as the Government officials do not devote to the stores the time and attention that are paid for by the public. The proposal that the shopkeepers should themselves adopt the principle of Coöperation, by forming an association to buy goods on the same terms as the stores, is practical and to the point, and they should further take a leaf out of the book of the stores by insisting upon cash payments, or at all events by making the distinction universal between cash and credit prices. The Coöperative movement is too great a fact, and is too substantially founded, to be overthrown by the modes of warfare adopted, and the traders, instead of fighting, should try to follow suit to the Coöperators."

MARRIAGE.

[From the "Berean,"*]

So long as the following description of latter-day repentance stands on the record of God it can never be unimportant to investigate the bearings of the matrimonial connection on our allegiance to Jesus Christ:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." Zech. 12: 10–14.

Those conservatives who are ever ready to raise an outcry about "separating man and wife," whenever the all-engrossing claims of Jesus Christ are brought to view, are certainly conservative "above that which is written." We think the Shakers even a more rational people. For though they handle the subject of sexual intercourse erroneously, they are certainly not in an error in regard to the *importance* of the subject. We shall give our general views on this matter by a few comments on the above passage from Zechariah.

We have no doubt that the "mourning" spoken of by the prophet came to pass (at least in part) on the day of Pentecost, and afterward during the apostolic age, when three thousand Jews in Jerusalem and multitudes in all the coasts of Israel looked on "their king whom they had crucified," and mourned for him in "bitterness" of soul. But did the Primitive believers mourn *in the manner described by Zechariah, i. e., "every family apart, and their wives apart?"* In order to answer this question we will examine the principal witnesses of the New Testament.

I. As the Primitive Church were *"followers of Jesus Christ,"* we shall put ourselves in the way to ascertain something about their spirit by looking into his teachings and example. He was never married. He spoke of those who "made themselves eunuchs for the Kingdom of Heaven's" sake in a manner that indicated his approval. Matt. 19: 12. He said he "came to send a sword" through men's households. Matt. 10: 34–36. He made it a condition of discipleship that men should "hate" and "forsake" their *wives* among other earthly valuables (Luke 14: 26); and when afterward he promised that those valuables should be restored, with a hundredfold increase, he omitted menticning *wives* in his enumeration. Mark 10; 29, 30. Finally, he declared that there would be "neither marrying nor giving in marriage" in the resurrection, *i. e.*, in the world to which his Kingdom pertained. And in this last declaration we undoubtedly have a clue to the meaning of his example and many of his instructions. He was urging his way toward the resurrection, and he called men to follow him. He therefore partly anticipated the manner of

* THE BEREAN: a Manual for the Help of Those who Seek the Faith of the Primitive Church. By John H. Noyes. Published at Putney, Vt., 1847.

life on which he was soon to enter, and encouraged others to do likewise. We should expect that the followers of such a leader would not regard marriage as a very important institution, at least to themselves; and in the "mourning" process, by which they became his disciples and entered into spiritual fellowship with him, it would certainly be natural and necessary that they should in spirit, if not literally, part with their wives.

II. Paul followed hard after Christ; and his spirit was certainly the chief leaven of a great part of the Primitive Church. He likewise was not married; and he avowedly wished that all men were like himself in this respect. I Cor. 7: 7. His guiding principle was the same as Christ's; he looked forward to the resurrection as his home, and considering that "the time was short" that must elapse before his arrival there, he declined encumbering himself with relations that belong only to this world. Though he gave no commandment to others on this subject, but declared "marriage honorable in all" (thus standing far apart from Papists and Shakers), yet he enjoined that "they that had wives should be as though they had none" (I Cor. 7: 29–31), evidently meaning that they should not regard the matrimonial relation as anything more than a temporary external arrangement; "for," says he, "the fashion of this world passeth away." Such were the instructions and example of the Apostle who had the "care of all the churches." Under such influences the Primitive Church must have passed through a spiritual if not a literal fulfillment of Zechariah's prophecy.

III. According to the constant and most earnest testimony of all the writers of the New Testament the love of Jesus Christ ought to supplant all other affections. The "washing of regeneration" consists in being cleansed by the word from *all* idols and uncleannesses. Now of all the attachments of this world the marriage connection is undoubtedly the strongest—that over which selfishness is most jealous. The natural rank of this attachment is manifested in the appointment of God, that "a man shall leave father and mother and cleave unto his wife." This, then, may be regarded as the representative of all other idolatries: and if it should be said, "A man shall leave his wife and cleave unto Jesus Christ," the saying would virtually cover the whole ground of Christ's declaration—"Except a man forsake father, mother, brother, sister, houses, lands," etc., "he cannot be my disciple." Such, in fact, appears to be the spirit of Zechariah's prophecy under consideration. The people were to mourn for Jesus Christ, with such affection as should separate husbands from their wives, and of course sunder every other earthly attachment. As surely as Christ spoke the the truth, when he said to his disciples "Now are ye clean through my word"—as surely as it was true of some of the Corinthians that they "were washed and sanctified"—as surely as the object of Christ's death was secured in presenting "to himself a holy and glorious church, without spot or wrinkle"—so surely were those of whom these things were said weaned and cleansed from the marriage fashion of this world, and brought to know in spirit no husband or wife but Christ and his Church.

IV. Paul's gospel of the Cross and the resurrection necessarily involves all that is described by Zechariah. "They shall look," says the prophet, "on him whom they have pierced, and shall mourn—every family apart, and their wives apart." Accordingly, says Paul, "I determined to know nothing but Christ crucified;" and with this intent, he lived unmarried and wished all might do the same.

The very same principle that made the Cross the end of circumcision also nailed to it the worldly ordinance of marriage. "The law [of marriage] hath dominion over a man [only] so long as he liveth." Christ having died, and beyond death having become the head of all who believe on him, removes them from the territory of the law. "In the resurrection there is neither marrying nor giving in marriage." "Why then," says the Apostle to believers in the resurrection, "are ye subject to ordinances?" What ordinance could he, so far as principle is concerned, more fitly refer to than that of marriage?

In these days, we doubt not, he would have occasion to say—"If I yet preach [marriage], why do I yet suffer persecution? Then is the offense of the Cross ceased."

That we may leave no fair occasion of misunderstand- and abusing the views we have presented, we must now guard them by producing some qualifying testimony.

1. Jesus Christ did not *require* nor even *exhort* men to abstain from marriage for the Kingdom of Heaven's sake, but left every man to choose his own course according to the power and will given him of God. Some of his disciples were married, and were not required to procure a divorce nor abstain from intercourse.

2. That he had no bigoted, legal aversion against marriage, like that of the Shakers, is evident from the fact that he attended a wedding with his disciples in the beginning of his ministry, and there commenced the manifestation of his glory.

3. Paul very cautiously refrained from making any law against marriage. His advice on the subject (1 Cor. 7) is so shaped as to leave every one perfectly free. He positively says, "He that giveth in marriage *doeth well;*" "*marriage is honorable in all;*" and he speaks of those who forbid to marry as deluded apostates.

4. Instead of making the distinction between the clergy and the laity which is made by the Papists, in prohibiting the marriage of the former, he speaks of bishops and deacons, in connection with their wives (1 Tim. 3), with evident approbation of the connection; making a minister's good management of his own family a guaranty of his competence to rule the church of God.

5. His directions to the married show that his objections to matrimony were not objections to sexual intercourse, but to the distractions and "troubles of the flesh" incident to a worldly and transitory connection. A rabid marriage-hater would have said to the married, "If you cannot be lawfully divorced yet you ought to abstain from the abomination." But the Apostle says, "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer."

6. In relation to Christ's requirement that men should "hate" and "forsake" their wives, in order to be his disciples, it must be considered that it extends also to every other earthly good. In whatever sense men are called to part with their wives, in the same sense they must also forsake "their lives."—So that if we push the words of Christ to the extremity of their literal meaning we make them require suicide as well as Shakerism. Moreover the New Testament expressly enjoins on believers to "*love* their wives even as Christ loved the church." Eph. 5: 25.

7. Paul's gospel nails marriage to the cross only in the same way as it nails circumcision and other worldly ordinances. We may therefore apply what Paul says of circumcision to marriage. While, on the one hand, he says of the Colossians, "Why as though living in the world are ye subject to ordinances?" and to the Galatians, "If ye be circumcised Christ shall profit you nothing;"—on the other, he says three times over, "*Neither circumcision availeth anything nor* UNCIRCUMCISION." Accordingly he circumcised Timothy, though he had just before had "no small disputation" with certain legalists who insisted on the necessity of circumcision, and had gone with Barnabas to Jerusalem, and procured a judgment of the Apostles against them. Acts 15 & 16. Nor was he in all this inconsistent; for it is one thing to be "*subject*" to law as a slave, and it is another to *conform* to law as a freeman. Marriage, then, is not to be absolutely eschewed because it is nailed with circumcision to the cross.

8. An unauthorized and evil use is made of the text, "In the resurrection they neither marry nor are given in marriage," when it is taken for proof that the distinction between the sexes is to be obliterated in heaven, and all the glorious offices and affections growing out of that distinction are to have an end. "The fashion of this world passeth away;" but not the constitution of human nature. The *worldly ordinance* of marriage is nailed to the cross with the *body* of Jesus; but the *substance*, of which that ordinance is a shadow, ascends with his *spirit* to paradise. They are greatly deluded, therefore, who think to follow Jesus and Paul, by mutilating or smothering the susceptibilities of their social nature.

9. While believers in the Primitive Church reckoned themselves *spiritually* crucified with Christ, and in *initial* fellowship with his resurrection, so that in many things (especially those which pertain to the inward man, and to non-essential ordinances) it was proper that they should adopt the modes and liberty of the heavenly state; and in all things they were bound to look for, and hasten unto "the new heavens and the new earth;" yet they also reckoned themselves in some sense as citizens of this world, "waiting for the redemption of their bodies," "not as though they had already attained" the full resurrection and glory of Christ. Under the influence of this double reckoning, their practice properly and necessarily assumed a *mixed* character. While on the one hand, as citizens of heaven, they abandoned the world's views of the importance of marriage, and some abstained from it; while all "who had wives were in spirit as though they had none;" on the other hand, as citizens of this world, they kept a good conscience toward man as well as God, by observing the ordinances and laws of this world concerning the intercourse of the sexes.

The conclusion of the whole matter may be stated in the language of Paul's motto: "Neither marriage availeth anything, nor celibacy anything; but a new creature—faith that worketh by love—the keeping of the commandments of God."

COMMUNITY CONTRACTS.

II.

The suit which has been referred to was brought by Anna Gasely and her husband John Gasely under the following circumstances. She became a member of the Society of Separatists at Zoar, Ohio, by signing the Articles of Association in 1824, married in 1830, and with her husband signed articles again in 1833. They lived in the Society till 1845, when he was expelled. She then voluntarily left with their children, and afterward with him commenced the suit for wages and for her share of the property.

Before this, John G. Goesele, whom the writer presumes to be the same as John Gasely, above-named, with six others, brought a suit, in the U. S. Circuit Court of Ohio, filing a bill as the heirs at law of John Goesele, one of the original members of the "Society of Separatists," against Bimeler and others, the leader of the Society and holder of the title of its property and his fellow-members, claiming as such heirs to be tenants in common with the defendants, of the property, and asking a partition.

The case is reported as "Goesele *et al vs.* Bimeler *et al*" in the 5th vol. of McLean's Reports, p. 223, having been heard and decided in 1851 by Judge McLean, one of the brightest legal lights which have illuminated American jurisprudence.

The ancestor of the complainants had signed the Articles of the Society, the substance of which has been given, on two several occasions, in 1819 and 1824, and died a member in 1827. The question in the case was whether under the articles he had any interest in the common property which on his death descended to his heirs at law. These articles were set up by way of defense, and it is noticeable that they contained no specific provision against claims by heirs of members of the Society. The court says: "The right set up in the defense must rest on those articles. Against the validity of the defense, two grounds are assumed by the complainant's counsel. First, it is objected that there is no grantee; and, secondly, that if there were a grantee, the grant would be void as a perpetuity. That the lands were purchased by Bimeler for the Society and are now held in trust by him is not controverted. The fee is in him, and the members of the Society are the *cestui que trusts* (or beneficiaries). It must be admitted that an unincorporated Community cannot in its aggregate capacity take lands in grant; nor can its directors and their successors in office take them, as the law under such circumstances recognizes no succession. A valid grant to such a Community can only be made to the individuals composing it, or to an individual and his heirs, in trust for its use. The Articles of Association constitute a declaration of trust. * * * The members of the Society agreed with each other that their property of every description should be held and used as a common fund for their general benefit, and they appointed certain agents to manage their concerns and provide for their support. It is true, they relinquished to the Society their entire property, but this was done that, as a Community, they might enjoy the benefits of the whole. The agencies which they established relieved the members generally from personal care, but the sum of their enjoyment was not lessened.

"The want of capacity in the Society, as such, to take by grant, does not invalidate this procedure. The agreement was that the equitable, individual right to the trust should be relinquished for a common right with the other members to the entire property. In effect, it was constituting a universal partnership, known to the common law, and which is not in violation of any of its principles. The members of the Society, in their own language, 'unite and bind themselves by and through this common and social contract under the name and title of the Separatist Society of Zoar, and they agree and bind themselves and promise each to the other, and all together, that they will strictly hold to, observe and support all the following rules and regulations,' etc. The name of the Society was used as a designation of the whole body, the same as the assumed name of a firm to designate its partners. Individuality

of ownership of the property then possessed by the members of the Association was abolished, and also future acquisitions, for the common right of an interest in the whole. This common right was limited to the members of the Association; consequently those who left it, or were expelled, forfeited such right. * * * It would be a novel condition in a grant, that the grantor should exercise a discretionary power over the thing granted, and enjoy all the benefits resulting from it. But it would not be more novel than that one or more individuals should make a grant to themselves. And if this be a grant what other character can be given to it? The relinquishment of individual right, present and future, was to the Society—in other words, to themselves—a giving up and surrendering an *individual interest* in a *part* of the property for a *common interest* in the *whole* of it. By this arrangement, the members of the Association were placed on an equality as to their interest in the property and their enjoyment of it. Their minutest wants were alike provided for, through the agencies established; and *this was the consideration on which the contract was founded.* That, in the absence of all fraud and unfairness, this was a *bona-fide* and *legal contract* cannot be doubted. An important part of this contract was, that the property thus surrendered should belong only to the members of the Association; consequently, the heirs of the members could not claim an interest in the property *as heirs*, but *only as members.* Against such a disposition of property I know of no principle of law or morals. Any individual has the power to divest himself of his property, real or personal, for a valuable consideration.

"But it is said that if the articles be considered a contract, a court of chancery would not decree a specific execution of it. And reference is made to the personal services to be rendered by the members." [That is, the objection was that the Society or its members could not legally compel each other to work in and for the interest of the Society as they had agreed, if any one should choose not to do so.] "And it is also contended that a court of chancery will never decree a forfeiture.

"The form in which the question is put is no test of the principle. Admit that a contract for personal services will not be specifically decreed, as there is an adequate remedy at law" [that is, in the recovery of damages,] "yet it does not follow that an individual who has performed labor under a *bona-fide* contract for a fixed compensation may invoke the aid of a court of chancery to pay him again for the same services; and this, too, without any allegation or proof of fraud in the contract. Chancery may not technically decree a forfeiture, but no court of chancery will give relief to an individual, against his own contract, entered into in good faith, without mistake, and for a valuable consideration. Goesele and the other members, when they relinquished their individual property for a common interest in the whole, and appointed agents to manage the concern, expressly agreed to receive *as a consideration for their property and labor*, a support for themselves and their families, including clothing and everything necessary for their comfort. The acquisitions would necessarily increase their comforts by enlarging their means of subsistence, but the property was to be enjoyed only while they continued members. This was the substance of the contract, fairly entered into and ratified under the most solemn sanctions. There was no grantor or assignee, and none was necessary. It was a partnership agreement among themselves, and was binding upon each individual who entered into it. If there be no principle of law opposed to such a Community of property, it must be held valid on the rules which apply to partnerships. There are no moral considerations opposed to it."

The complainants appealed from the decision of Judge McLean on the Circuit to the Supreme Court of the U. S., and there the unanimous opinion of the Court was delivered by him, in which he says:

"The complainants speak of the interest of their ancestor in the real and personal estate owned by the Association, and their counsel contend that the articles did not divest him of either, but that both descended to his heirs at law at his death.

"This argument does not seem to comprehend the principles of the Association. Land and other property were to be acquired by the members, but they were not to be vested with the fee of the land. While they remained in the Society, under its general regulations the products of their labor on the land and otherwise were applied, so far as necessary, to their support. Beyond this they were to have no interest in the land or in the personal property. Many of the members were aged females; others, from sickness or disease, were unable to labor; but every one, whether able to labor or not, was provided for by the labor of the Community. This was a benevolent scheme, and from its character might be properly denominated a charity. But from the nature of the Association and the object to be attained, it is clear the individual members could have no right to the property, except its use, under the restrictions imposed by the articles. The whole policy of the Association was founded on a principle which excluded individual ownership. Such an ownership would defeat the great object in view, by necessarily giving to the Association a temporary character. If the interests of its members could be transferred, or *pass by descent*, the maintenance of the Community would be impossible. In the natural course of things the ownership of the property in a few years, by transfer or descent, would pass out of the Community into the hands of strangers, and thereby defeat the object in view.

"By disclaiming all individual ownership of the property acquired by their labor, for the benefits secured by the articles, the members give durability to the fund accumulated, and to the benevolent purposes to which it is applied. If members separate themselves from the Society, their interest in the property ceases, and new members that may be admitted under the articles enjoy the advantages common to all."

And so it was adjudged that the complainants were not entitled as heirs to relief against the contract of their ancestor, entered into in good faith and for a valuable consideration; that the agreement entered into by the members, giving up their individual interest in the property for a common interest in the whole of it so long as they should remain members, was not void in law, for the reasons stated, and that the bill of the complainants should be dismissed. J. W. T.

ASSOCIATED HOMES.

From a Paper by E. V. Neale, read at a Conference of the Guild, in London, October 4, 1879.

[The Coöperative News.]

The idea of Associated Homes, which is now beginning to loom upon the Coöperative horizon, is, I believe, the most important of all the conceptions by which Coöperation may claim to promote human happiness, while it assures the conditions of human well-being; because the action which provides such homes is of a nature to cultivate in the greatest perfection those habits of mutual regard—that disposition to seek our own happiness in promoting the welfare of others, in which alone—if the teachings of all the great teachers of morality who have appeared on the earth, to say nothing of the Christian religion, are not a mockery and delusion—can the restless will of man find lasting repose, by assimilating itself to the will of God, which will is love. Coöperation begins, and must begin, with motives appealing to individual interest. Its great success, alike in England and in Germany, has come from its having asked of individuals to do what fitted into their previous lives and immediate interests without disturbing them—namely, in England to unite that they might obtain the articles in daily use of reliable quality, at the least possible cost; in Germany to unite, that they might, by their collective guarantee, obtain the credit which separately would not be granted to them; and thus secure, on the most moderate terms practicable, the funds required for their individual benefit. But though in each case the natural motive of individual advantage is immediately dominant, in both cases there peeps out beneath it the supernatural motive of regard for the general good, by which the natural struggle for existence is transformed into the higher harmony of a reasonable life. We see this not only in the liberality of conception attending the form of these institutions, at least when founded on the Rochdale plan, since they open their benefits alike and equally to the latest as to the earliest comers; it appears yet more clearly in the disposition manifested both in Britian and in Germany, though more emphatically in the former than in the latter country, to appropriate some, and that not an insignificant part of the savings earned through Coöperative union to educational purposes; whence have arisen the magnificent libraries, the numerous reading-rooms, the science and art classes, and other arrangements for instruction which have given a just celebrity to the Equitable Pioneers of Rochdale and others of the great Societies of the north.

Now, so long as Coöperation is confined to union for distribution, this is about all that it can effect; for mankind cannot live on distributing, which can serve as a means of subsistence only to those who, in the division of labor, may be thus supported by the body of producers for the general convenience. The Associated Home has no place in the scheme. It is only when we advance to union for production that this idea can arise. But then it becoms of very great importance, both to make Coöperative production as full of benefit as it can be to the working population, and to arrest the growth of that plausible notion of applying the profits of production only to reduce to the consumer the cost of the articles produced, which must always be in danger of creeping in whenever production is undertaken by bodies of men, even though themselves workers, who, approaching production from the side of consumption, lose sight of the fact that only when these profits are concentrated can they be made really conducive to any material improvement in the condition of the worker. It must never be forgotten, in our plans for enabling the mass of the population to raise their own position by the profits on their work, that these profits, after deduction has been made of the enormous increase of price caused by the wasteful method of competitive distribution, are, generally speaking, a very small percentage on the turn-over. The struggle of competition has been continually driving the manufacturer to look more and more to the "quick penny" as the most solid basis of profits; so that even when he has succeeded in producing a considerable dividend on the capital employed, the amount, if divided among those from whose purchases it has arisen, would be insignificant; because it has been derived, not from large profits on a few transactions, but from small profits on a large turn-over. Hence, the importance of Coöperative production to the working population does not depend on any great increase of income which they can derive from the profits of the manufactures which they consume, but on the fact that by carrying on production successfully they would obtain the command over the wages fund; and therefore the power of regulating the circumstances of their own lives, by carrying on production in such localities and under such conditions as would most conduce to their general well-being. While this fact, though it might be originally realized only in relation to the production of the comparatively small amount of manufactured articles which they can consume themselves, would have a direct tendency to affect all manufactures—the whole vast amount of productive labor employed either in supplying the wants of the richer classes who form the bulk of the home market, or in the manufactures carried on for export. The example given by the cases where the workers have it in their own power to support centers of production by their own consumption, would be the most effectual means of educating the great body of workers not thus employed to make the efforts required that they may become their own employers, by the knowledge of the improved state which they could thus attain.

Now, in this educating process the idea of the Associated Home has, I conceive, a large part to play. Not, indeed, that it is an indispensable adjunct. Businesses, like those founded by M. Leclaire at Paris, may exist and prosper in the midst of great cities where the benefits conferred on the worker, by means of his interest in the profits of the business, are directed rather to perfecting the means of instruction, and making provision against accidents, illness, and old age, than to arrangements comprising, as does the unitary home, the whole circle of ordinary life. But where circumstances are favorable to this complete developement of the advantages attainable by association, so much more can be effected by it than by any other means, that to it more than to any other agency must we look for the realization of that better social world, which we trust that Coöperative union will open to us.

The Putnams have just published Bayard Taylor's "Studies in German Literature." The following extracts show Mr. Taylor's appreciation of Luther and the Reformation as literary forces: "The Reformation was partly heralded by pamphlets and poems, as well as by sermons. All the principal Reformers rose at once, as authors, far above their immediate literary predecessors. That daring and independent spirit which grew from their strongest spiritual convictions extended itself to everything which they spoke or wrote. In forgetting the conventionalities of literature, and giving their whole soul and strength to the clearest utterance of their views, they unconsciously acquired a higher literary style. In singing what they felt to be God's truth, they did not take the Minnesingers as models, or consider the artificial rules of the Masters; and so there came into their songs a new, veritable sweetness and strength, drawn directly from the heart. It was no time for purely æsthetic development; fancy or imagination could not soar in that stern, disturbed atmosphere. But the basis was then laid, on which the immortal literature of the last century is founded. With all his scholarship, Luther dropped the theological style, and sought among the people for phrases as artless and simple as those of the Hebrew writers. He frequented the market-place,

the merry-making, the house of birth, marriage or death, among the common people, in order to catch the fullest expression of their feelings in the simplest words. He enlisted his friends in the same service, begging them to note down for him any peculiar, sententious phrase; 'for,' said he, 'I cannot use the words heard in castles and at courts.' Not a sentence of the Bible was translated until he had sought for the briefest, clearest and strongest German equivalent to it. He writes, in 1530: 'I have exerted myself, in translating, to give pure and clear German. And it has verily happened, that we have sought and questioned a fortnight, three, four weeks, for a single word, and yet it was not always found. In Job we so labored, Philip Melanchthon, Aurogallus and I, that in four days we sometimes barely finished three lines. . . . It is well enough to plow, when the field is cleared; but to root out stock and stone, and prepare the ground, is what no one will.'"

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 30, 1879.

CO-OPERATIVE COLONIES AND PLANS.

At the present time, when so much attention is directed to the subject of colonization, we may be doing some of the readers of the AMERICAN SOCIALIST a valuable service by making a brief catalogue of such Coöperative Colonies and Colonization schemes as have come to our knowledge:

Greeley, Colorado.

Anaheim, Los Angeles Co., California.

Westminister, " " "

Garden Grove, " " "

Merced Colony, Merced " "

Vineland, New Jersey.

Clermont Home and Produce Company, Clermont Township, Fayette Co., Iowa.

New England and Tennessee Colony Association, D. D. Skillings, Boston, Agent.

Irish Catholic Benevolent Union, Charlotte Co., Va.

Coöperative Colony Aid Association, New York City, having for its organ *The Worker*.

Colonies established in Minnesota by the Irish Catholic National Colonization Society, of which Graceville, founded in 1878 by Bishop Ireland and numbering 300 families, is the principal.

Industrial Association, Gunston, Fairfax Co., Va., Joel A. H. Ellis, Sup't.

The Coöperative Colony which A. C. Stowe of Vineland, N. J., proposes to establish in California.

Industrial School in Bonair, Howard Co., Iowa, having Coöperative features, and founded by Geo. W. Webster on 500 acres of land.

A Farm Colony of fifty or more Jewish families proposed at a recent convention of Jews in New York City.

The Coöperative Colony which is proposed to be established in Florida by M. & A. Dwight of Clearwater Harbor, Hillsboro Co., in said State.

The Swiss Colony located on the table-lands of Tennessee.

The proposed Swiss Colony in Nebraska, for which it is reported that 75,000 acres of land have been lately bought.

The Viticultors' Coöperative Association of Washington, D. C., organized something more than a year ago for the purpose of founding Coöperative Colonies, especially in the Southern States.

The Coöperative Colonization Society of St. Louis, organized nearly two years ago with objects similar to those of the Viticultors' Association.

The plan of Rev. P. Walsh, who is expected to soon return from Ireland with colonists for Northern Iowa.

The New York Coöperative Colony Club, H. E. Sharpe, Organizer.

The Coöperative Colony Association of Houston, Texas, begun by H. E. Sharpe, and probably merged in the preceeding.

The St. John's Florida Colony, organized some time ago in New York City for buying 10,000 acres of land in Florida, and of which we have had no practical results reported.

The plan for a Coöperative "Grain-Growing Farm," which is to carry on wheat-growing on a very large scale, recently published in the *Press* of West Schuylkill, Penn.

The Continental Agricultural and Industrial Colony, a new organization started at Cincinnati, Ohio.

We do not offer the above as a complete list, and shall be pleased to receive additions and corrections. Probably some of the plans we have mentioned will never be put to the test of practical experiment, and, on the other hand, there are doubtless Colonies in the course of successful experiment which have not come to our knowledge, and therefore have been unintentionally left off our list.

We have purposely omitted all mention of numerous Coöperative manufacturing and trading Associations, as also experiments in closer forms of Socialism—desiring simply to call attention to the various plans and efforts in Coöperative Colonization, which subject is attracting just now the attention of large numbers of people.

FAMILY AND HOME.

"Your system of living is somewhat like that of the English in one particular," said an intelligent stranger at our breakfast-table the other morning: "*you will preserve your homestead.* Ordinarily, there is no possibility or expectation of doing this. A man may go to work to improve and beautify his place, and take as much pains about it as though he were to live forever, and in the next generation it is split into a dozen parts for the benefit of his children, or is sold to strangers and passes out of the family ownership altogether. This is one of the unpleasant things about the present organization of society."

"Another result of a similar kind," we replied, "is seen in the periodical dissolution of families themselves. Parents bring up a circle of children to be, it would seem in the right order of things, companions and blessings of their advanced life; but instead of this, ordinarily, the children are scattered by various causes so as to leave the parents, from middle age and onward, pretty much alone. In some cases they are forced to admit strangers into their home to supply the lack of the natural companionship and service of their own children."

"Yes," said our visitor, "we are so accustomed to these things that we do not realize all their hardships until we come to witness a social state where they are excluded. Then we readily see that there is something wrong in that which so imperils the permanence of family and home."

The stranger's remark was forcible, and well-calculated to arrest attention. Who is truly free? Whose home is secure against sale and partition? Who can rear a family with the assurance that it will remain inviolate and unseparated? The time will come when these questions will be raised, and will be felt to have an interest none the less pointed from the fact that they belong to the homes and firesides of all who live under the law of individualism.

BIBLE NOTES.

II.

CHRIST'S COMMUNISM.

In an old article, entitled "The Great Health Revival," J. H. N. computes that Christ wrought 50,000 cures, which at humble rates would be charged in a doctor's account at least $62,500. But, considering that it was his life that he gave for medicine, that the virtue which was stored in him and went out of him when he cured a disease was obtained by hard spiritual work, and his successes were proportioned to his prayer and fasting, or to his inward expenses; and considering that his cures were mostly instantaneous and absolute, and considering the enormous prices charged by specialists of less fame and much less certainty, it is safe to say that these 50,000 cures ought to have given Christ a fortune of not less than $500,000.

Then his public teaching, valued as ministers value their services nowadays, ought to have given him another fortune equally great. The queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon, but Christ was greater than Solomon, and his words, every one of them, a ruby. Between his two professorships he ought to have been a millionaire.

Notwithstanding, we have no reason to think he ever had any private property. Up to the time of his public appearance, he doubtless supported himself, and ministered generously to others, with the work of his hands. After that time, his habit of life may be inferred from his instructions to his disciples when he sent them out as laborers in the same field with himself. They were to carry no purse, from which we imply that they took no money with them, and gathered none on the way. The word to them was, "Freely ye have received, freely give." Their daily wants were supplied, they lacked nothing; but they did not enrich themselves with their lucrative gifts. All they brought back was the joy of having done good. Judas, indeed, may have played the part of Gehazi, and sometimes accepted slyly remuneration which the rest refused. We would not be suspicious, but coveteousness was his sin.

Christ's motto was, "It is better to give than to receive." (Look in Solomon's wisdom for a gem like that!) The exuberance of his Communism is displayed in such teachings as the following (and he lived better than he taught):

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

"Love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."

"*All things whatsoever* ye would that men should do to you, do ye even so to them."

He did not insist that the selfish brother should divide his inheritance, but said, as if to both the selfish brother and the complaining brother, "Take heed, and beware of coveteousness: for a man's life consisteth not in the abundance of things which he possesseth." He would have the rich *make friends* with their money, convert it into everlasting habitations, that is homes in loving hearts.

Mary knew how to use money if we may judge by Christ's approbation. Giving to the poor is not always the best way to use it. We must study to make sacrifices that rise to God, "an odor of a sweet smell" to him.

Christ had the secret of getting a sure living, and that without slavish care, and he told it for the benefit of all who have faith in his word: "Seek ye first the Kingdom of God and his righteousness, and all these things [which the Gentiles seek after, food, clothing, etc.] shall be added unto you." There is the end of beggary and want. Christ will take the crown of all political economists when this principle is understood.

His incarnation was the greatest act of Communism the world will ever know; but it is a deep subject.

JUDITH.

THE WORKINGMAN'S ARMOR.

All classes of workers, from the chief of a nation to the roadmaster in a town district, are dependent for success upon the *spirit of faithfulness.* Unfaithfulness is the bane of progress, the enemy of refined society and of happy homes. For a man who is unfaithful in that which is least will also be unfaithful in much. Unfaithfulness in any one's character betrays a demoralized nature and a callous, blunted conscience. This great weakness in one's make-up is deeply deplored in the business world, in the political world and in the religious or moral world. Most of the causes that come before legal tribunals disclose the criminal effects of unfaithfulness.

The lines between the faithful and unfaithful in the various spheres of life are sure to be drawn more and more sharply, for the reason that society realizes more and more fully the solidarity, the Communism, of all essential human interests, in spite of lordly notions about State rights and individual sovereignty.

A revival, therefore, of *Abrahamic faithfulness*, a scrupulous, conscientious discharge of one's entire duties at any cost of personal considerations, would be hailed with solid joy by every department of State, by every public institution, be it philanthropic or penal, or of whatever character, that has suffered from the demon of unfaithfulness. Homes that are not homes, families that are anarchic and inharmonious, are made so by the breaking out, in one form and another among their members, of this moral disease of unfaithfulness.

On the other hand, Socialistic and Communistic societies that have thus far been successful in living a peaceful, unselfish life are indebted to the opposite principle, which has made their members feel an individual responsibility to faithfully conform their daily lives to their professions.

The workingmen who are impelled by the spirit of faithfulness to thoroughly and honestly perform whatever their circumstances require of them cannot but respect themselves and command the respect of others, be their position in society humble or exalted.

And here we beg permission to suggest to our fellow-workmen who have secured a public hearing through their many social organizations, that their future prospects will brighten precisely in proportion as they cultivate self-improvement in all directions. There is no surer method by which they can secure all just rights than in nurturing in themselves that spirit of undaunted courage that dares to do the right for the love of right, that dares to be faithful for the love of faithfulness—a spirit that finds pleasure and satisfaction in thoroughly discharging one's duties without flinching or shrinking from tasks, be they ever so onerous or repulsive in themselves.

A man who disqualifies himself for a faithful discharge of his duties by self-indulgences of any kind commits a crime against himself and against society of no slight magnitude. In these times, too, when civilized nations are practically consolidated, so far as commercial, social and moral interests are concerned, when

millions of people of all nationalities are constantly traveling and intermingling in companies of hundreds and thousands, when every man is neighbor to his fellowman, the spirit of unfaithfulness becomes an element of so dangerous a character that its moral turpitude cannot be overdrawn. On the other hand, the spirit of faithfulness, which lies at the foundation of all educational and social improvement, becomes more and more a necessity for individuals, for society and for nations.

Workingmen, therefore, clad in the armor of faithfulness have nothing to fear and everything to hope for in the good time coming when selfishness and unfaithfulness will be regarded as relics of a past barbarism, never to return. G. C.

ATTRACTIVE LABOR.

One of the most important conditions of attractive labor is *effectiveness*. Perhaps all have heard the story of the man who was hired at good wages to pound on a log all day with the back of an axe, and how he threw up the business in disgust, declaring that he would not work like that unless he could see the chips fly. Nothing is better calculated to produce a feeling of disgust and discouragement in business than the conviction that a large outlay of time, effort and pains is going to produce but little result. It is this innate love of efficiency that gives the using of machinery its peculiar charm. Who would consent to run a hand-loom when he is at liberty to make use of water-power and machinery, whereby he can accomplish a hundred times as much with the same labor? It is only in associate or Community life that this love of efficiency is fully taken advantage of to render labor attractive.

The irksomeness of monotonous work, as sweeping, setting tables, and cooking, is taken away by the reflection that we are not doing it for the benefit of one person or half-a-dozen, but for that of a hundred or more. In associate life the labor of every one is elevated from the character of individual self-seeking to that of public and official importance, and every laborer becomes a public officer.

Coöperative industry can increase its efficiency by machinery as individual labor cannot. A Community can afford the most expensive conveniences; steam in the kitchen, for instance, the value of which cannot be told for rendering kitchen work attractive. The private family could not afford to get an engine and steam-range, but in a Community no better investment could be made. Steam is to have a great agency in bringing in the millennium of attractive industry.

COMMUNITY ITEMS.

ONEIDA.

—*Oct.* 24. The first snow.

—We have begun using the new library, although it is unfinished and will remain so until next year.

—Mr. Warne, the teacher of our elementary school, makes a specialty of composition. He thinks that too much can hardly be made of it as a means of education. It assists the memory in acquiring accuracy in spelling; it compels the practical use of grammar; it teaches the use of reference books; it helps to impress on the mind facts, names and dates; it cultivates the faculty of expression; and, in fact, it comprises more advantages than can be detailed in a short paragraph.

—The success which we have had during the past ten years in bringing more than fifty children through the perils which beset early childhood without any losses (with the exception of five infants which died at or near birth), has attracted more or less attention from the public, and we receive occasional letters from mothers who wish to know how we do it. "What do you give your babes to eat, and how do you dress them?" they ask. Some of these women mention the diet which they are already administering, and it is astonishing what an amount of ignorance there is in regard to the kind of food which is adapted to the healthful growth of infants. At the time of weaning, as everybody knows, it is very important to find some substitute for the mother's milk which will cause the child the least possible physical disturbance. Of course, if the mother continues to nurse her child more than a year, gradually accustoming it to eat solid food, the matter is a comparatively simple one; but we have found that in the majority of cases mother and child thrive better to have the weaning take place at about nine months. That being the case, the transition from the natural diet to some other form of liquid nourishment requires study and careful watching of the effect of the change. There are two preparations—one of barley and the other of oats—which have been for sometime in the market and of which we make great use at this critical period. We get Robinson's Prepared Groats and Patent Barley from London, and can sincerely recommend them to all mothers who have not yet discovered their merits. Groats agree better with some babies, and barley is better suited to others. These preparations are cooked in exactly the same way that clear starch is ordinarily made. The consistency is that of thin porridge. The mixture for a child of nine months is one-third milk, two-thirds porridge, with a few grains of sugar. The amount of milk is gradually increased until no porridge is needed. Most children thrive on clear milk after thirteen months.

As to our manner of dressing infants, we have found that nothing is more conducive to their growth and good-nature than warm, comfortable clothing. We put wrappers made of soft wrapper-cloth on babies only three weeks old, and we have knee-caps and chemiloons made of the same cloth for babies who are creeping about the floor. It is quite as important to have them warmly clothed at night as during the day, for there are few who will tolerate the weight of ordinary bed-covering. Shaker-flannel is an excellent material to use for night-clothing, made either into wrappers, petticoats or chemiloons, according to the age of the child.

ERRATA.—In the errata last week at the end of the article "Dinner Without Meat," etc., put *quality* for *quantity*." The mistake was perpetrated in the office, the proof-reader not knowing that different qualities of flour take different quantities of wetting, which is one of the miraculous evasions of receipts.

CORRESPONDENCE.

Abbotsford Mill, Tweed River, N. S. W. Australia, Aug 4, 1879.

EDITORS AMERICAN SOCIALIST:—As I have removed from Brisbane, I take this opportunity of advising you as to my change of address. In doing so I will favor you with a few comments on your paper. On the whole I like it. There is a freshness and terseness about it that to me are quite refreshing. The practical tone of most of the articles is apparent.

As regards the different schemes mentioned in your columns which have for their object the amelioration of the working classes of society, their name is Legion. To me they show that the most advanced minds are struggling to find "a better way" than what has hitherto prevailed. That much will be accomplished for some time to come I do not anticipate. A great deal of preliminary work will have to be done, and the sooner it is begun the better for all concerned. The objection that "your system is contrary to the Bible," which you comment upon in your issue of Feb. 13th, shows the amount of ignorance and superstition prevalent among even educated men at this end of the 19th century. To my mind the Bible is, or more properly has been, of great service to mankind. I find no fault with it and its own merits; but when people make an idol of it and set it up to obstruct the onward march of civilization they appear to me to "stand in their own light;" and I consider I am justified in protesting against such idolatry. This Bible bugbear is ever raised by bibliolatrists when a "new departure" is proposed; Socialism is no exception to the rule.

I find that the so-called Socialism of Germany and Russia is taken as the only kind extant. On account of the unjustifiable conduct of Socialists on the continent of Europe the whole thing is condemned. It is to most people associated with everything that is bad and dangerous. Capitalists, who control the machinery of "state" as well as "church," smell danger from afar, and their "tools" write down the accursed thing, and preach it down. But I doubt not you are on the right track, and you deserve well at the hands of all humanitarians for your noble self-denial and patient industry in working out a social problem of such importance—in fact, the social problem of the age. It must be a source of gratification to you to have such fine "material" with which to build up your social edifice. I almost envy you, as I know how difficult it is to bring together such a number of harmonious souls. You can get people to assent to propositions the most liberal and philanthropic while they remain at bottom as selfish as ever.

I am sorry to learn that your paper is not a "paying" concern. Surely you carry it on in a liberal enough spirit to enlist the sympathies of all "social reformers" of whatever name or nature. I cannot find anything in it but the utmost fairness and liberality to "opposite sides," and as to your peculiar views about the Bible or Spiritualism, no "man on his own account" would object to such trifles. This would also apply to your marital system. If you deem such views right, no person calling himself "liberal" *dare* object to your acting in accordance with said views.

Wishing you every success in your grand work, I remain yours fraternally, GAVIN PETTIGREW.

Cincinnati, Ohio, Oct. 19, 1879.

EDITORS AMERICAN SOCIALIST:—George Jacob Holyoake, the English Coöperator, lectured here last evening at the Pike Opera House, on Coöperation. The audience numbered about nine hundred. Though suffering somewhat from a cold Mr. Holyoake spoke well, and was rewarded with the applauses of his hearers. I afterward met him by appointment, and had a pleasant conversation with him on the early efforts of English Coöperators; on the stirring times in England from 1834 to 1844; on the Salford Coöperative School; on the Halls of Science which were established; on the band of lecturers and their leader, Robert Owen, who started little schools of Socialism in all the larger towns of Great Britain, not to mention those founded at that time in France and Germany; on the persecution against us headed by the church and clergy; of how we were denounced as a set of visionaries; of the great progress since made from such small beginnings; of the Rochdale pioneers, some of whom in the early days walked nine miles to attend our schools, and the wonders they have accomplished. Truly, Robert Owen's words to our little band were prophetic: "You can reform the world if you will only persevere." We were then poor and persecuted, and the capitalist manufacturers had all the world on their side. Men were discharged from employment everywhere for no other crime than expressing sympathy with Coöperation, which cause now numbers its adherents in England alone by the hundreds of thousands. Behold the change!

Mr. Holyoake thinks the stirring times of forty years ago in Socialism and Coöperation may be renewed. I trust so. O, for a leader like Robert Owen to organize a band of lecturers that shall go forth and kindle again the fires that burned so brightly in those early times!

At Mount Carmel, not far from this city, a little band of Socialists from the Salford Coöperative School of England made an effort at Communism as long ago as 1834; but, like so many other experiments which are recorded in Mr. Noyes's "History of American Socialisms," failed: yet as I went around among the agricultural population I heard them speak in terms of commendation of Dr. Wm. A. Ashton, Robert Brandrett, Alexander Boyd and others who took part in that enterprise for the improvement and happiness of mankind. It was that experiment which induced me to leave my native country of England and come to this country; and I spent my last dollar in its interest. But I have never regretted the time and means I have devoted to the cause of Socialism, but rather count them well-spent. Some power over which I have had little control has urged me on, and given me a conviction, which is not weakened by failures on the right hand and on the left, that a happier and superior state of society awaits humanity. For every hour and dollar spent in efforts to hasten its realization I am now receiving compound interest in my feelings and convictions. Ah! the day must come when men and women shall be brothers and sisters of one common family, from which "mine" and "thine" shall be forever excluded, and everything shall be "ours" for the good of all. JOHN W. ASHTON.

A son of Henry J. Raymond, the great journalist, is contributing to *Scribner's Monthly* selections from his father's note-book, where the great journalist made a frank record of his interviews with various old politicians and notables. This is his impression of Webster: "In January, 1848, I made my first visit to Washington. While there Mr. Webster made an argument before the Supreme Court in a case involving the merits of the rebellion in Rhode Island in 1842. I reported that argument, and on the 30th (Friday) I called at Mr. Webster's house to read to him the report of it, which I had prepared. The more I see of him the more profoundly does he impress me with his greatness,—a greatness which is intrinsic and truely majestic, which derives no addition from external circumstances, and which is quite as impressive to the valet as to one who sees the subject of it only on holiday occasions. He asked if I had heard Attorney-General Clifford in reply to his Rhode-Island argument. I told him only in part. He said that Mr. Clifford remarked that Mr. Webster's premises were undeniable, and he could not see any flaw in his logic; but there must be some fallacy in it, because it led to conclusions which he could not admit? This, Mr. Webster said, was like Jefferson, who told him once that in very early life he resolved to have nothing to say to John Marshall, for he would always get him to admit certain positions (which he could not question), and then

he would lead him to conclusions which he *would not* believe, and which he *could not* avoid! This, he said, was characteristic of Jefferson, who had no reasoning faculty, but who knew exactly how to touch the popular feeling, and was entirely unscrupulous in exercising that skill."

SCANDAL.

A woman to the holy father went,
Confession of her sin was her intent;
And so her misdemeanors, great and small,
She faithfully to him rehearsed them all;
And, chiefest in her catalogue of sin,
She owned that she a tale-bearer had been,
And borne a bit of scandal up and down
To all the high-tongued gossips in the town.
The holy father for her other sins
Granted the absolution asked of him;
But while for all the rest he pardon gave,
He told her this offense was very grave,
And that to do fit penance she must go
Out by the wayside where the thistles grow,
And gathering the largest, ripest one,
Scatter its seeds, and that when this was done
She must come back again another day
To tell him his command she did obey.
The woman, thinking this a penance light,
Hastened to do his will that very night,
Feeling right glad she had escaped so well.
Next day but one she went the priest to tell:
The priest sat still and heard her story through,
Then said, "There's something still for you to do;
Those little thistle seeds which you have sown
I bid you go regather every one."
The woman said, "But, father, 'twould be vain
To try to gather up those seeds again;
The winds have scattered them both far and wide
Over the meadowed vale and mountain side."
The father answered, "Now, I hope from this
The lesson I have taught you will not miss;
You cannot gather back the scattered seeds
Which far and wide will grow to noxious weeds,
Nor can the mischief once by scandal sown
By any penance be again undone."

—*Woman's Journal.*

WOMAN'S TOPICS.

The family of the great Jewish actress, Rachel, tramped from Strasburg to Paris, and herded together in a miserable garret in the foulest quarter of that gay capital, namely, the Isle of the City. Here the future tragedian starved in such literal earnest that on one occasion she and a street cur fought over a bone which had still some scraps of meat adhering to it. To her dying day Rachel bore on her cheek the scar of the savage bite she received in that encounter. When she had become rich and famous she was not ashamed —as indeed why should she be?—to point out the squalid staircase up which years before it had been her daily task to carry water from story to story.

Col. Higginson points out three important steps which have been taken within a single year in Massachusetts—all recognizing the changed position of women: first, the passage of the School-Suffrage Law; second, the admission of women to full membership of the Medical Society—a thing which ten years ago would have seemed incredible; third, the admission of women to Harvard College. Twenty-five young women are now, he says, "peacefully studying in Cambridge in a course identical to all intents and purposes with the Harvard undergraduate course, under the same professors, with the same text-books, methods and facilities, and wanting absolutely nothing but the appearance of their names on the college catalogue and the promise of a formal diploma."

The Emperess Carlotta is improving in health, and now is subject to no restraint. One of her peculiarites is that she never speaks in the first person, but always uses the French *on* (they or it): "*On desire*," "*on veut*," "*on exige.*" She takes great interest in the families of the farmers and cottagers on the estate, and when inquiring about them says: "It is wished to know if they are well or happy," or she will mention to the gardener that "it is remarked" there are leaves in a certain alley that should be swept away, or that some alteration has been nicely done. Her meals are served with the same ceremony as at court, and she always prepares for them by making a change in dress. When "*L'Impératrice est servie*" has been announced she enters the room and takes her seat, after making a ceremonial courtesy to her suite, composed of the governor of the palace, the medical attendant, and the ladies in waiting. Her appetite is excellent, and her conversation is always sensible. There are subjects to which she never alludes, and which, but for occasional fits of abstraction, one might think were now completely banished from her mind. On the whole, she leads a life quiet, calm, and happy.

The common argument, that women ought not to be permitted to vote until they are willing to bear arms in defense of the Government they want a hand in making, is well answered by T. W. Higginson in the *North American Review*, as follows: "If women are to be disfranchised for want of military ability, it seems logically clear that all other classes should be enfranchised only in proportion as their military ability is shown. The records of our medical department during the civil war, as tabulated by Dr. J. H. Baxter, show where this standard of enfranchisement would lead us. It was found that of 1,000 clergymen, 954 were physically disqualified from military duty; of the same number of journalists, 740; of physicians, 670; of lawyers, 544. On the other hand, of 1,000 iron-workers, only 189 were disqualified; of tanners, 216; of farmers 350. Even of the despised tailors, long the by-word of effeminacy, the majority were fit for military duty; but of the lawyers only a minority, of 'able editors' only a quarter, of 'sound divines' next to none. It is fair to ask of those who apply this standard to women, whether they are prepared to accept its consequences —the virtual disfranchisement of the more educated classes, and the distribution of suffrage according to physical ability alone? The nation, it would seem, never quite appreciated the value of John Morrissey's position in Congress: tried by this new standard, he was perhaps the only representative who had the logical right to be in his seat."

SKIMMING MILK BY MACHINERY.

[Utica Morning Herald.]

It does not take long for Yankee enterprise to introduce any process which promises to be an improvement upon old methods. This fact is well illustrated in the case of skimming by centrifugal power, which has only recently been brought into use in England and on the continent. The following account, taken from the New England *Homestead*, describes the machine now in use in Massachusetts. It says: The centrifugal machine for the separation of milk has been thoroughly tested at Deerfoot farm, Southboro, and is pronounced a success. The machine is simple in construction and movement, and readily understood by any person who may witness its performance, though not perhaps so easily from a written description. It consists of a steel basket or kettle, of about twenty-five gallons' capacity, set within a very strong stationary cast-iron drum or larger kettle. The basket is made very strong in all its parts, as, when the machine is in operation, the former is to make 2,000 revolutions per minute, and must be able to resist a pressure of 200 pounds to the square inch in consequence of this motion. A central cup or receptacle for milk, holding about a gallon, is in the center of the basket, raised considerably from the bottom, and this cup is used as a feeder, and into it the milk is poured. Two doors or partitions stretch across from the outer circumference of the cup to the inside wall of the basket, and these, placed equidistant, in the midst of the basket, serve to prevent the milk from washing when the machine has slow movement. When it is added that the basket and its cast-iron receptacle together rest upon a single pivot or leg, and that when this is seen standing in its bearing upon the floor of the dairy, the whole looks like a huge top ready to be spun about, like the school-boy's toy on a larger scale, the upper portion being cut squarely off and a flat cover of tin laid on, and that the top is put in communication with a light steam-engine by the simple arrangement of a pair of pulleys, the story is told. The resemblance to a top is hightened when the machine is in motion.

Upon a movable shelf, which projects over the basket, a great can of milk is placed, and—after some fifteen or twenty gallons of the fluid have been placed inside the basket for beginning operations—allowed to run slowly through a faucet near the bottom of the can into the cups in the center and midst of the basket; steam is let on, and the swift movement of the spinning top immediately takes place. Almost during the first minute of the revolutions the appearance of the contents of the basket changes, and the color of pure rich cream is presented to the beholder in place of the clear white of the whole milk which had been poured in at first. Soon a wall of cream, just outside the central cup, and raised far above it to the metal coping at the basket's top, plainly appears, presenting the peculiar appearance of a fluid raised into that position, and kept in place by a rapid whirling motion. This is, in fact, just what it seems to be, a wall of cream alone, and just outside, and out of sight behind it, on the outer circumference of the basket, is another wall of milk which has become 'skimmed milk' by the process. In other words, the skimmed milk has become separated by the centrifugal force applied; the cream, being the lighter fluid, has taken its place nearest the center of motion, while the milk, the heavier, forms a corresponding body outside, and the two fluids now exist in the basket in well-defined and entirely distinct strata, which touch without in the slightest degree mingling. Now, by the simple manipulation of a brace of stop-cocks in the mechanism an outlet is provided at the bottom of the basket beneath both the cream and the milk strata, and the two fluids begin to run off into prepared receptacles on the floor at opposite sides of the machine. Being under full headway, the machine will now deal with from 300 to 400 quarts of whole milk per hour.

At Deerfoot, there is a herd of sixty Jersey cows, of which one-half are thorough-bred and the others grade. From this herd about 500 pounds of milk are taken each morning, and the same quantity at night. Since the separating machine or cream manufacturer has been in operation there, Mr. Burnett has divided a milking into two parts as equally as may be, and subjected one part to the new, the other to the old process of cream separation. Thus 250 pounds of a milking are run through the machine, and 250 pounds set in pans; and so far the result has been in favor of the machine, for in the latter every particle of cream is separated from the milk, while in the old-fashioned way it is impossible to skim all off. The milk, as it comes from the cows, is mixed in the cans. No cooling process is necessary when it is to be used in the machine, although Mr. Burnett allows it to stand in the cans a short time, and the cans in water, to remove the animal heat. Every particle of cream from a morning's milking may be separated, packed in glass jars for shipment, or made ready for churning by the middle of the forenoon of the same day; and Mr. Burnett exhibited before the Newton Jersey club, during the past week, cream and butter made within three hours after the milk was drawn from the cows.

ONE THING AND ANOTHER.

Beautiful snow was reïssued in Central New York October 24th.

"Pinafore" will have to be sung a great many times this coming winter.

The disunity among the New York Democrats fills the Solid South with consternation.

The Government is going to hear from General Adams before it begins to trounce the Utes.

The Democratic party in New York, so far as the next Presidential election is concerned, is supposed to be "politi-Kelly dead."

Mercury stood at 88° in October. Unprecedented. Fact, young Newhouse says he has never heard of any but "unusual weather" since he was born.

The telephone is making sad inroads upon good manners The politest person generally begins conversation with a rude shout of "Halloo! Who are you?"

The rivers in the Malagar and Alicante districts, Spain, have risen and destroyed 2,000 villages, 500 persons, and some 6,000,000 of property, all in the raisin country.

Our boy has returned from his hunt after beach-nuts, and has gone in quest of his sled without once stopping to think that this is the beginning of our "winter of discontent."

What luster Goldwin adds to the plain name of Smith. He has lately said, "If Jonathan Edwards found the truth it is very remarkable, since he never sought it for a moment."

Hanlan and Courtney are quarreling about that boat-race which they didn't have. Row, boatmen, row, and stop your clatter. Dip in, bend to it, and see who can pull the fastest.

It is rumored Great Britain is disposed to enter into a direct alliance with Austria and Germany. If that should happen, then look for another alliance, with France and Russia for its nucleus.

You cannot make the Californians say that they love the Chinese. Why try to? The official returns of the election show that the vote on Chinese emigration was: 883 in favor of it and 154,638 against it.

The question is whether a magistrate can marry a couple by telephone? He and the man, say, are in one town, and the woman in another, and they do their talking through a machine. How would that do when biz is pressing?

Cremation is likely to blaze away in Europe. The Municipal Council of Berlin, on Tuesday week, recommended the universal adoption of the practice of burning the dead—a custom which Tacitus says was in use among the Germans in his time.

General Butler is inquiring out there in Massachusetts, with a great deal of humor and pertinency, how it was that such "a bad man" as he should have been thanked, eulogized, feasted and sent to Congress by overwhelming Republican majorities.

Now that Thurman has gone down with Ohio the friends of the chevalier Bayard are thinking of "booming" him up. It looks, however, as if the Democrats would have to take S. Jones Tilden for their presidential candidate and get nothing for their pains.

Sir Francis Hincks, the first of the directors of the Montreal Consolidated Bank, has been convicted of signing false returns. This aged and distinguished man was at one time Canadian Minister of Finance. It was the bad boys in the bank that did it: they made out the returns and he signed them.

The Ameer Yakoob Khan has declared his intention to abdicate. This very much complicates the Afghan problem

for the British. They have either to conquer the whole country and hold it, or else withdraw and let the tribes choose a ruler themselves. Neither of which alternatives is cheap nor pleasant.

In Roumania the Conservatives and Liberals have arrived at a compromise on the Hebrew question. The Government has accepted the conservative principle that the Jews must individually apply for naturalization, with the provision that those who serve in the army shall be naturalized in a body. This compromise is likely to be adopted.

Mr. Burnup, a Coney Island hotel manager, says the exclusion of the Hebrews last summer from the Manhattan Beach Hotel was a successful business measure. Its effect was shown by a quadrupling of the applications for rooms, and by the large increase in the number of visitors. It is not true that the respectable class of Hebrews continued to resort to the beach. It was not intended to exclude this class, but the Hebrews quit the beach as a race.

The so-called Thurman law, which was intended to bring the Pacific railroads to book and force them to make provision for the discharge of the debts created by their charters, has been sustained by a decision of the Supreme Court of the United States. "The short and clear opinion of that Court, delivered by the Chief-Justice, seems to settle the question involved, if there can be said to have been any question involved except the desire of a corporation to evade the payment of its just debts."

The opening of the mouth of the Mississippi by means of Eades' jetties begins to tell on the export trade of the valley. The figures compiled from official sources will show the tendency to increasing shipments of cereals by way of the jetties: In 1874–5 the shipments of corn in bulk were 199,997 bushels; in 1875–6 they were 1,257,089; in 1876–7 they were 2,490,300, and in 1877–8 they were 5,249,457. The shipments of wheat have risen from 38,301 bushels in 1875–6 to 843,058 in 1877–8.

This is what it is to shoot your coachman in self-defense, and then be acquitted by a jury that deliberated ninety-seven hours before agreeing to let you off. When the foreman responded "Not guilty" to the clerk's inquiry, Mr. Blair, the accused, lost his self-possession entirely. Half screaming and half moaning, he threw his body forward upon a pile of law-books resting on the table in front of him, and, with his face buried in his hands, cried loudly. Then sinking to the floor, he rested his head on ex-Judge Titsworth's knees and continued to cry, but more quietly. His wife sobbed convulsively, and ex-Judge Titsworth put a handkerchief to his eyes."

After a day of turmoil and pain, wherein you and all things seemed to be striding on to the wreck of matter, how surprising it is to awake in the morning and find that the course of nature has not changed! The sublime health and indifference of our mother, whether she be mad or smiling, is at once unsympathetic and reassuring. She strengthens you by refusing to be sicklied over with your melancholy, and then she puffs out her cheeks, and with the warm breath of her South wind she dissolves the early snow, she turns up the white of the green willows, and goes industriously about her work of bringing down every yellow leaf and getting ready for next spring. She is a healthy old body and a dreadful good nuss.

The word *philistine*, so often used by a certain class of English critics, is thus defined in the October *Nineteenth Century:* It "is a new expression taken from the German; and if an Englishman uses it he is bound to use it in the German sense, or to declare he gives it another sense..... This word, indeed, has always kept in the German mind something of its origin—the opposition to the liberty and Bohemian life of the student. What constitutes *philistinism* is pedantic regularity of habits, both in life and thought, prosiness, want of enthusiasm, narrowness of social and intellectual horizon, a certain mild conventionalism and timid shrinking from paradox, noise and fantasy. Never was there any man less *philistine* than the dashing, bustling, passionate Whig Macaulay, whose ponderous rhetoric charmed the youth of our generation throughout the civilized world."

The Superintendent of the Census has issued a circular setting forth the method to be observed by farmers and planters in giving statistics of the farm. The following table presents the crops specifically mentioned in the agricultural schedule, arranged accordingly as they fall into the calendar year 1879 or 1880 or are to be returned for the twelve months beginning June 1, 1879: "*Calendar Year* 1879—Wheat, corn, rye, oats, barley, buckwheat, rice, tobacco, cotton, potatoes, peas and beans, orchards, vineyards, small fruits, hay, clover seed, grass seed, hops, hemp, flax, flaxseed, sugar-cane and sorghum—acres and quantity; bees—number of hives, pounds of honey and wax. *Calendar Year* 1880—Wool—number of fleeces and pounds; maple sugar, pounds; maple molasses, gallons. *Twelve Months Ending May* 31—Butter, cheese and milk sold—quantity; animals slaughtered—value; market gardens—acres and value; forest products and home manufactures—value."

The alliance between Germany and Austria is a thing of no small interest in Europe. Russia, we may be sure, will seek an ally in Western Europe—France, perhaps. The *Nation* tells how this alliance has been made easy. It was because Bismarck had a plan for Austria at the time of the battle of Sadowa, and would not let her be dismembered and humiliated: "Bismarck's object was to give to his own sovereign the undoubted leadership of the German race; meanwhile he considered, as Metternich and Gentz and all the German political philosophers have done, that Austria had a special mission in the East. She was to represent German civilization and culture in the valley of the Danube, in the peninsula of the Balkans, and to stand as a living obstacle to the growing influence of Panslavism, a force which is yet hardly defined in its character and ambitions, but which has always inspired the German mind with a profound and mysterious awe. The occasion has come for Prince Bismarck to give effect to the German theories about Austria. By the Treaty of Berlin, Austria was allowed to occupy Bosnia, Herzegovina, and the outlying district of Novi-Bazar. This occupation has met with no serious opposition, while it has given great satisfaction to the military party in Austria. The extension of Austria-Hungary toward the East has begun. It is obvious that the occupation of Bosnia and Herzegovina will be indefinitely prolonged. This district is placed between Montenegro on one side and Servia on the other, and these two countries will fall by necessity under the influence of the Austrians. There will be, in consequence, in the peninsula of the Balkans, in the direction of Salonica, a group of States placed under the direct or indirect administration of Austria. Prince Bismarck has in this way given a mission to Austria-Hungary; it will be a long time before all these provinces are well intersected with railroads, and before the effects of the government of the Turks are effaced."

A writer in the November *Atlantic* says, "A noteworthy feature in contemporary English literature is the number of female writers." They write on nearly every subject. If there is anything conspicuous by its absence in their contributions it is poetry. The writer continues: "It has befallen me lately to read several of the new books by English women. Notwithstanding extreme variety of subject and style, and a great difference between the writers themselves, I have been impressed by a sort of family likeness, a certain similarity of tone, which runs through them. The reader's mind gradually catches it, and the perusal of each leaves him at the same pitch. The books were chosen at random, in search of entertainment only; they all produced mental fatigue. This seemed so singular that I have tried to arrive at the causes of the uniform effect, and to discover the key-note of the monotonous and wearisome strain into which the cleverest Englishwomen fall, no matter what their theme may be. In order to make the experiment fairly, I have taken among the latest publications those which differ most in every essential, and which have received most notice from the English press. Why are Englishwomen's books tedious? Because the writers lack imagination; they want vivacity, versatility; their fancy is strapped to the tread-mill of routine, and recognizes only the practical and positive side of existence, the external aspects of the world. Their eyes are riveted upon the actual, never raised to the ideal, in life and human nature. And even on this lower plane their range is limited, their horizon confined. Habit and training are all-powerful with them; their minds move in ruts so deep that they cannot see over the sides. Even Lady Anne Blunt, although erratic in her proceedings, is perfectly conventional in her notions. The intellectual disposition of mind is also wanting. All that Mrs. Pattison has read and seen has left her essentially uncultivated. Art, poetry, history, the past, have no part in her. Education must have something to do with this tendency, but temperament has more. The absence of poetry on the book-lists points to the same causes. George Eliot once had the power and the will to show us earth and sky, and the faces of our fellows illumined by the light of the inner life; nor did it blind her keen glance to the presence of the humblest flower or the meanest creeping thing. Has she lost that prophetic vision, that sublime gaze of inspiration? If so, it is because, like the others, her eyes are bent on lower things."

In a paper in *Scribner* for November on the "Agricultural Distress of Great Britian" Mr. P. T. Quinn gives two reasons why the American farmer can undersell the English farmer in the British markets. The first is the uncertain weather, which very often greatly damages the crops at harvest-time; and the second is the greater expensiveness of English agriculture, owing to the use of old-time and clumsy implements: "American manufacturers of farm-tools shape them in such a way as to do the work with the least physical labor. The English manufacturer, on the other hand, has a pride in making everything substantial, heavy and solid, without any regard to the weight or strength needed. Why, there is more wood and iron in an English farm-cart than would make two American carts, and yet with their superb roads they load theirs no heavier than we do ours. An English manure-fork is of the same size and pattern it was half a century ago—a square, rough tine shouldered near the point—calling for the greatest amount of force in loading or unloading. The American fork is a round polished tine, tapering gradually from the point to the base, and calling for the least power. The weight of an English plow is at least three times that of ours, and its length about twice, and yet it takes neither wider nor deeper furrow-slices than our best plows. In fact, one pair of horses attached to one of our best pattern plows will do from a third to a half more work in the same number of hours than an English farmer with his long, unwieldy pattern that is out of all proportion, both in length and weight, to the work it is intended for. The same is true of the English harrows, cultivators and all of the implements I found in common use for turning or cultivating the soil. The ordinary wooden hand-rake is a clumsy, heavy thing, having from a third to a half more wood than is actually necessary. In many instances, in going through England, I have counted eight and ten hands gathering hay into windrows with these hand-rakes, an operation very seldom, if ever, seen now in the United States. In many of the agricultural districts which I visited farmers cultivating from forty to a hundred acres of land still continue to cut their grain crops with the reaping hook and cradle. The English cradle has a scythe blade of ordinary size and length, with two short wooden fingers. The man cutting with this cradle throws the cut grain around against the uncut standing grain. Another man follows the cradler, equipped with a piece of stick about three feet in length with an iron hook on the end of it, and gathers the cut grain into sheafs and places them on the stubble before the next swath can be cut. The American, or what is commonly called the 'Yankee,' cradle has a wide scythe-blade, similar in size and length to the English, but instead of two short fingers it has four long ones, and the operator cuts the grain, which falls on the fingers and which is thrown into a sheaf on the stubble entirely out of the way of the next cradler who follows, leaving the cut grain ready to be bound, one man with us doing the work of two in England. In talking on the subject with an intelligent farmer in Essex County, England, I had difficulty in convincing him that the long fingers of the 'Yankee' cradle would not or could not get tangled up in the straw, nor could I induce him to send and get an American cradle, although he was complaining of the high price of farm labor when compared with the low price of farm produce."

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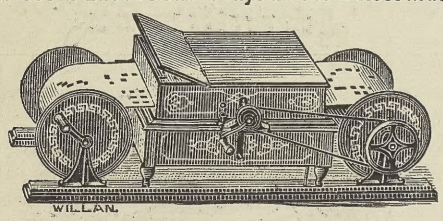

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For November

Contains a vast amount of highly interesting matter, and many of the papers are replete with valuable information. We may instance the leading article, "Ferdinand De Lesseps," the projector of the Suez Canal, by Mr. Chase; "Meissonier," the famous painter, by N. Robinson; "Hops and Hop Culture," by the same author; "The Japanese Artisan at Home," by the author of "The Mikado's Empire;" "A Railroad Jaunt in Costa Rica," "Meteorological Registers," etc.; these are all profusely illustrated. Joaquin Miller's great story, "Two Babes in the Wood," is concluded. There are several short stories by O. W. Holmes, Charles H. Webb, Walter E. McCann, and other celebrated authors; some admirable sketches; poems of great merit by B. Gough, Fitz-James O'Brien, G. A. Davis, etc., and a miscellany abounding with welcome paragraphs, embracing a large variety of subjects, anecdotes, etc., etc. The end of the year draws near, and a subscription to the POPULAR MONTHLY for 1880 would prove a most desirable holiday present in the home circle. There are in each number 128 quarto pages, about 100 illustrations, with a beautiful chromo frontispiece, and the price of a single copy is only 25 cents, the annual subscription $3, or $1.50 for six, and $1 for four months. Address FRANK LESLIE'S PUBLISHING HOUSE, 53, 55 and 57 Park Place, New York.

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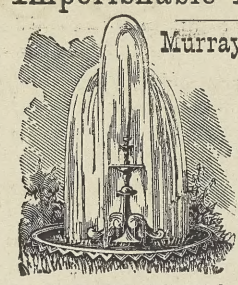

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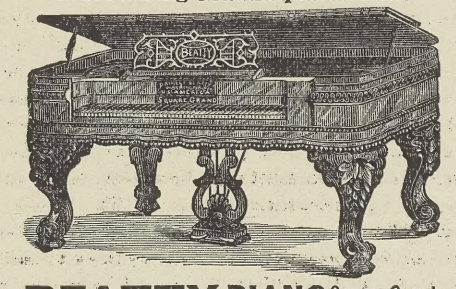

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